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RELIGIOUS.

For the Recorder & Telegraph.
REVIEW.

Preaching Christ in love. A Discourse delivered before the Second Congregational Church and Society in Marblehead, February 27, 1825. By the Rev. John Bartlett. (Continued.)

But the author proceeds:—"When we preach Christ as Messiah, we preach him to be what he is; when we pretend to be judges of what is essential to the nature of him who is the Messiah and preach of his person, we may represent him to be what he is not, and what he himself denies."

We do not pretend to be judges of what is essential to the nature of the Messiah, when we say that he is the Messiah. And unaided human reason is not only unable to judge of what is essential to his nature, but would also be unable to obtain any idea at all of a Messiah. For our knowledge of the appointment of a Mediator between God and guilty man, and for our knowledge of the nature of that Mediator, we depend entirely on God. We do not pretend to be judges, we listen to what God will say. And when in his infinite mercy he declares that he who is God ever became incarnate that he might make atonement for his fallen, miserable creatures, we believe and adore. And shall we refuse to declare what God has made known, because we are unable of ourselves to judge what ought to be the nature of the Mediator. Because we are by nature dark, shall we close our eyes against the light which beams from heaven to lead us to save?

But it seems to be the opinion of our author that "of the nature of Christ little is distinctly said in the Scriptures." If an assertion is made, then the question is settled at once:—suppose that we should make a contrary assertion, is not our argument as valid as that of the author? But we intend to do more: we intend to examine the foundation of the author's assertion. In the first place, it is natural to inquire how it happens, that so many Unitarians and Socinians are confident that Christ is a man. They seem to think that the testimony of God on this point at least is clear and decided. We also believe the same—we think that no man can read the New Testament aright, and not find full evidence of the fact that Christ is truly and properly a man. It seems, then, that one part of the nature of Christ is fully declared in the gospel, and as this is generally conceded, we shall not at present bring forward any arguments. Should the author desire it, we will willingly do it hereafter. But we not only believe that the gospel declares Christ to be a man, but that it also declares him to be the true God. It is upon this point that clouds and darkness begin to gather, in the minds of many. Here the language of the Bible begins to be obscure, and the great and good men begin to differ. We cannot at present enter into a formal discussion of the doctrine, but will state some of the facts with reference to the subject, which we think important.

1. We observe then, first, that Christ is directly called God in such a manner as decides that he is the Supreme God. This is true in at least five instances, and, as we believe, in more. John 1: 1. Rom. 9: 5. Heb. 1: 8, 9. 1st John 5: 20. John 20: 28.

2. Christ is said to be creator of the world, and of all things, in at least three instances. John 1: 3, 10. Heb. 1: 10—12. Col. 1: 16—17, and he does not need to be told, in the words of Paul, Heb. 3: 4, that "he who built all things is God." See also, Isa. 44: 24; Isa. 45: 12, 13. Gen. 1: 1. & numerous other places in which the work of creation is ascribed to God as his peculiar work, and as proof that he is God.

3. Other divine attributes are ascribed to Christ. He is the searcher of hearts. Compare Rev. 2: 23, and 2 Chron. 6: 30—John 2: 25. And he is to judge all men at the last day, and this requires omniscience, John 5: 22, 27. He is said to have divine power, and to be able to subdue all things unto himself, Phil. 2: 10—And he upholds all things, Heb. 1: 3. Col. 1: 17. Angels are commanded to worship him; Heb. 1: 6, and he is worshipped by heaven by saints and the heavenly hosts. Rev. 5: 8, 14. The apostles and primitive Christians worshipped Christ. Acts 7: 59, 60. Cor. 12: 8, 9. And in the New Testament the same things are ascribed to Christ which in the Old are said of Jehovah—Isa. 6: 5, 10, compared with John 12: 37—41, 1 Cor. 10: 9, compared with Num. 4: 9. We might multiply texts to a great number; but we desire to remark that Stuart, in his letter to Channing, has produced more than forty passages, tending to prove the divinity of Jesus Christ, and that he has not produced all which relate to the subject, and that his reasoning on them is never answered, and is as we firmly believe, unanswerable. And before Mr. B—

can assert that the Scriptures say but little of the nature of Christ, we wish that he would candidly read and answer that able work. Indeed the Bible is full of evidence that Christ is God.

But we do not depend on the number of passages relating to this subject. Must God assert a thing more than once, in order to make it true to believe? How many times must a doctrine be revealed in order to make it certain? We are bound to believe what God says, and he has said it, and not according to what we would expect him to say.

But our author says that there exists an inconsistency of opinions on this subject, among the best and most intelligent Christians.—This we do not believe; for on the question, Is Christ the Supreme God? only two opinions exist.

But even if it were so, does it follow that we cannot be certain of what the Bible says? Because any subject has been a matter of doubt, must we therefore be always ignorant of the truth with regard to it? Many learned men have doubted the existence of a God; the best and most intelligent Infidels have denied the authenticity and inspiration of the Bible, must we therefore be always doubtful on these subjects? It is not the obscurity of the Bible, but the depravity of man, which has multiplied diverse opinions. The Bible, in all essential points, is a plain book to the humble and pious; and the way-faring man, though a fool, need not err therein. It is an act of great injustice to common Christians, to speak of the obscurity of the Bible, and to perplex them with reports of false translations, and of a sense in the original which only the learned can see. Doubtless our translation is not perfect; but the argument for the divinity of Christ and for the other fundamental doctrines of the Orthodox is not weakened, but confirmed, by a knowledge of the original. For proof of this we refer to Stuart, or Wardlaw, or any standard writer on this subject. Besides, although some parts of the Bible are hard to be understood, yet all essential doctrines pertaining to the nature of God, of Christ, of the Holy Spirit, or to the character of man, and the way of salvation, can be learned from any tolerable translation of the Bible with absolute certainty. Much more is this true of our translation, which is one of the best in existence. On all important points, then, the Bible is a plain book; and he who trusts to the obvious sense of our translation on such points, is not liable to be mistaken, he is safe. If it were not so, humble Christians might well weep, and say our glory and hope are departed.

But although the author maintains that we are not commanded to treat concerning the person of Christ, we would ask, is it possible to be neutral on this question? Does he not profess to teach all the doctrines of the gospel? If therefore he omits to teach that Christ is God, he does of necessity, if he is a man of integrity, teach that this is not a doctrine of the gospel. Of this doctrine we may say "he that is not for it is against it," and silence concerning it in one who professes to teach all the doctrines of the gospel, does in fact deny it. Is it a new thing for men to inculcate error by neglecting to declare the truth?

We think that the author has been very happy in illustrating what is meant by preaching Christ in love; and we quote his last sentence on this subject as comprehending briefly his views:—"This, my brethren is what we understand by preaching Christ in love, viz. preaching the gospel under the influence of that holy love which it inspires; and glowing with that ardent benevolence to men which leads to the most unwearied and kind efforts to persuade them to embrace the gospel; a benevolence that is not cooled by difficulties nor quenched by ill-treatment." (p. 12.)

(To be continued.)

PRAYER OF FAITH.

We are unwilling to impose any restrictions upon the gentlemen who have so ably conducted the discussion of this interesting topic: yet we would venture to suggest whether it has not been carried far, as, under all the circumstances of the case, is expedient or useful. The following communication seems to us to set the subject in a clear light, though it is possible some may think differently:

MESSENGERS. EDITORS.—I fear the public are becoming weary of the protracted discussion, respecting the prayer of faith; and so I promise to be very brief.

Only two points need consideration, to settle the question. (1) Is faith a belief in what God has revealed? Or is it faith to believe what he has not revealed? We are agreed that it is the first. The prayer of faith then, in the sense for which C. contends, must be a prayer for something which God has specially revealed to the supplicant, as certainly to be bestowed upon him. So Cotton Mather says, in the passage extracted from him, in a late number of your paper; "this particular faith is near a kin to the faith of miracles." So all must agree.

Now I do not deny the possibility of such a miracle at the present day, as a special revelation to an individual, in regard to something for which he prays. I only ask for adequate evidence of the fact. If it be said, "the evidence consists in the fact that persons have often received specific things prayed for, which they fully believed would be granted them;" I reply, so it has often happened too, that things have been denied, which they have asked for with full confidence that they would be granted. I could produce some instances of this nature, of a very convincing kind, in regard to some of the most eminent Christians that have lived among us.

The evidence then of a miraculous faith, must be of a high nature, to require or command our belief; equally high with that which the Apostles gave, that they possessed such a faith. Shew me where this evidence can be had, and I will believe with C.

But 2dly, C. says, the only point that requires discussion is, whether "the passages of Scripture on which he relies, have been misinterpreted or misapplied." I agree to this. And I add, that the rule of interpretation which he applies, would prove that a miraculous power exists in the church at the present time; and that it is only because there is no adequate measure of faith to be found among Christians, that it is not exercised. The apostle James directs, that if any one among Christians is sick, he must send for the elders of the church, who must pray over him, and anoint him with oil, in the name of the Lord; and the prayer of faith shall save the sick, and the Lord

shall raise him up, and if he have committed sins, they shall be forgiven him." James v. 14. Is there then no faith on earth? Are there no Christians, who have benevolence and devotion enough to raise up the sick, and procure the pardon of their sins? How can it be, if there are, that men whose lives are of the highest importance to the cause of truth and religion, are daily removed from their sphere of action; while the wicked flourish like a green bay tree?

Enthusiasts have not been wanting, who believe this direction of James was intended for all ages of the church. And they have as good right to believe so, as C. has that the other promises, which he interprets so as to support his views, were intended for the present day. James makes no limitation of time or circumstances. How then can C. limit what he says to the age of miracles? Consistently with his own rules of interpretation he cannot. Then let C. when he is sick, send not for a physician, but follow the direction which the Apostle has given.

Our Saviour says, that "when two are agreed in asking for any thing, it shall be granted." And are not ten thousand times ten thousand petitions offered every day to God, in which two (yea, many more) are agreed, while yet a multitude of things for which they ask are not specifically granted? Does this promise, then, pertain to the present time? And if so, is God no longer faithful to his promise? On the principles of interpretation defended by C. it must be that he is not.

There are, then, many things promised to the primitive Christians, of a miraculous nature, which do not pertain to us; and this simple principle, properly applied, will solve all the difficulties of the case.

That there are many things promised in the divine word to praying Christians of every age, and in answer to their prayers, is what I have admitted, and what I fully believe. But in regard to a specific faith, which must have for its object a new revelation, I wait for the evidences of such a revelation.

P. S. When Paul prayed thrice that the thorn in his flesh might be removed, did he ask in faith? And when the Saviour prayed for his murderers without distinction, and that the cup might pass from him, did he ask in faith?

(For the Recorder & Telegraph.)

LOVELY SONG OF THE PREACHER.

And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words but they do them not.

This, it is believed, is an accurate description of a large proportion of those, who compose our religious assemblies on the Sabbath. The pleasant voice, or the fine eloquence of the speaker, commands more attention and approbation than any of the solemn truths which he utters. The house of worship is filled perhaps to overflowing—all eyes and all ears are open—curiosity is gratified—sensitivity awakened—passions moved. But where is the practical, moral influence? Where is the amendment of the heart. And where is the newness of life, if the singing, the praying, the preaching, and the entire religious movement of the Sabbath day go to nothing, like the loveliness of a song that is sung, or the pleasantness of a tale that is told at an evening's entertainment.

A man may gaze on the glories of creation—he may taste the delights of the successive seasons—he may admire the power and wisdom of Him whose agency works in the springing plants, the refreshing breezes, the cheering sun, and the glowing stars; and yet his heart, as to pious feeling, be a perfect blank. The morning stars have sung together and the sons of God have shouted for joy, and all the creation has been vocal with the high praises of Jehovah—and yet the touching strains of the lovely song may have produced in the mind of this admirer, nothing more than an animal feeling or an intellectual enjoyment. In thousands of instances, the words of the preacher, whether he be eloquent or not, produce no better effects. A display of pulpit eloquence will be attended at least with a momentary gratification, which is often not much unlike that, produced by an evening's exhibition in the theatre. But where is the permanent benefit which is carried into practical, moral life? The tender sensibilities of the soul may be awakened—gloomy thoughts chased away—impure desires suppressed—and the whole soul lifted above the sphere of its ordinary operations. But after all what is it? It was a very lovely song of one that has a pleasant voice, and can play well on an instrument.

It cannot be denied that the minister of the gospel is to many of his hearers, what Ezekiel was to the people of Israel—a lovely song. His persuasive and winning eloquence (if he chance to be eloquent) may produce, for the moment, an overwhelming effect; but the lapse of a few hours proves perhaps, that it was only a transient emotion. And we can hardly expect this effect to be produced on the minds of worldly minded people, unless the sermon be elegant, and strictly of the popular kind. This is the corrupt taste of the present time. A very large proportion of the people at least, are looking for something new and captivating in the preacher. It is a growing thing with them. And if not checked, what ministerial talents or eloquence will long be able to satisfy their expectations? Are there not many who would have every two or three weeks at least, a new minister and a new novel? Such is the Athenian fondness for new things, and things to please!

But how is this corrupt taste to be purified and corrected? If people will be pleased and satisfied with what is only artificial and superficial, what is to be done? How shall the peo-

ple be made to possess a taste for what is substantial, spiritual and durable?

Let the fountains of literature be cleansed. Let the churches go back to the simplicity of apostolic times. Let ministers make their sermons, not mere moral or philosophical essays, but plain and pungent expositions of the word of God, and quick and powerful appeals to the conscience. Let them reason with their hearers out of the scriptures. Let their sermons be sufficiently studied, methodical, and elegant; but let them exhibit the plain naked truth as it is in Jesus—not with enticing words of men's wisdom, but in demonstration of the Spirit, and in power. If I preach, give me an attentive audience; but not such as come merely to be pleased with the lovely song of the preacher.

If I hear give me an eloquent preacher; but one, eloquent like St. Paul; and if I am charmed, let the charm be such, as to draw me away from my sins, and from the world, and from the devil, and to bind me to the love and service of my God and Redeemer. REFORMER.

THE BIBLE AND ITS ENEMIES.

It has already been stated in this paper, that the Pope of Rome has manifested, of late, a degree of hostility against the free circulation of the Scriptures, which is uncommon even for "His Holiness." It has been stated also, that, through his influence, the Turkish Sultan has issued a firman prohibiting entirely the circulation of the Scriptures in every part of his dominions; and further, that the English missionaries have been required to withdraw from the empire of Alexander, for what reason we did not pretend to decide. The following letter from a gentleman in Europe (it is not stated what part) to the Editor of the Christian Advocate, published at Philadelphia, throws some additional light on these remarkable movements. Speaking of the circulation of the Scriptures, the writer says:

"In Russia, I lament to say, the good work is languishing, and apparently almost ready to expire. Henceforth no copies of the scriptures are to be distributed in that vast empire, not even amongst the Tartars and Mahomedans, but through the hands of the clergy of the Greek church; and the Persian translation, made at St. Petersburg, is suppressed. The Pope, the Jesuits, and the powers of darkness, are most actively working, in ways almost inconceivable; even so far as to have moved the Turkish Divan to issue a firman against the circulation of the scriptures. This was especially the act of his Holiness. But it is wonderful how these crooked measures are, in many instances, counteracted. Let us still rest assured, that the word of God will triumph over all the devices of the enemy. The work is the Lord's, and we may 'look to the everlasting hills, from whence cometh our help.'"

Papoi, the late valuable Secretary of the Russian Bible Society, is under a criminal prosecution, for translating a book of Gossner's in which the perpetual virginity of Mary is combated—as are two others. The Emperor Alexander, it is said, is really shackled by the nobles and the clergy of the Greek church; who feel that the flood of light which has been let in by the circulation of the scriptures, may prejudice them. Prince Gallitzin has been obliged to resign, as minister of religion and to give way to others. Could not your periodicals do much good, by noticing what is going forward (particularly in Russia) frequently and powerfully, so as to excite public attention?"

INTELLIGENCE.

For the Recorder & Telegraph.

This copy of a letter from Rev. WM. RICHARDS, one of the missionaries at the Sandwich Islands, is intended for your valuable publication. It is thought expedient that the Christian public be made acquainted with the trying circumstances, as well as the more agreeable ones, in which our Missionaries are placed; that a spirit of prayer may be excited for them personally in their arduous duties, and that the benign influences of the gospel may be productive of the desired effects upon those to whom they are sent.

A FRIEND OF MISSIONS.

Lahaina, Isle of Maui, Sept. 14, 1824.

My dear Sir,—As I take my pen, memory crowds my mind with a hundred interesting occurrences which I love to remember, and on which Mrs. R. and myself love to converse. The scenes of the last solemn evening, and of the morning farewell, are as fresh in mind now as the week after I left you. When I think of the meetings I attended and the interesting circles with which I was surrounded, the time that has elapsed is annihilated, and all the changes I have passed, are for the time forgotten. Notwithstanding the multiplicity and novelty of the objects which have engrossed our attention for two years past, yet our hearts have been warmed, and our souls enlivened, by reverting to our former experience, when fathers were counselling us, associates animating and encouraging us, and all our Christian friends praying for us. We have no doubt but our friends at home have pleasant meetings still, but we do not enjoy them; they have their praying circles, but we meet not with them. They sit under the droppings of the sanctuary, but there are no such droppings here. If their hearts are frozen, they melt the ice at each other's fires; but if our hearts are cold, every thing around us is colder still: if our fires go out, there is no spark near us by which they can be rekindled. You cannot think it strange, therefore, that we love to dwell upon the past. Perhaps you may call it "sighing for the looks and omens;" but call it what you please, I desire not to be possessed of that perfect apathy which would prevent even a sigh for what is lost.

I would not convey the idea, however, that there is nothing here to cheer our spirits, nothing to rouse the vigour of our souls;—we have a very little circle of kindred minds; and in this

circle I assure you we are happy. Mr. and Mrs. Stewart are all that we could wish in associates. We see also some pleasant things among the people, to animate and encourage us. An account of these encouraging things you will learn from our journals.

There is this very great difference in our circumstances here and at home;—there are much greater and more sudden changes in our situation and prospects. I will illustrate this by a few facts. Three months ago, Mrs. R. and I were alone, our associates being called to Oahu. There was scarcely a school at Lahaina, and the chiefs being absent, the common people were bold in insulting us. At one time there were twenty men around our yard, calling us liars, thieves, &c. threatening also to burn our houses; at night hundreds of men & women were assembled at but little distance from our yard, for no other purpose than that of inquiry; and many of those on whom our hopes had been placed, were almost dead with intoxication. Only twenty days after this, we had more than 300 in our schools. All was still about our house; there were no public assemblies of men and women for purposes of inquiry; the house of God was thronged on the Sabbath; & we saw few about our yard except those who came for spelling books or hymns. This state of things continued until five weeks ago, when the war commenced at Tawai. Then the people gave themselves up anew to all manner of iniquity. After a short time things became regular again; so that our schools were never more prosperous than they were two weeks ago. A day was set apart for fasting and prayer on account of the war, and the general aspect of things was more favorable than it had been at any previous period. But notwithstanding all these promising appearances, the last five days have been black indeed;—probably more than one half of all the people in Lahaina have been making an excessive use of intoxicating drink. Every day there has been a circle in sight of our door, consisting probably of from one to two thousand persons, whose whole object is fighting; and fighting enough they have had. There has been another circle similar to this at the other end of the village, but wholly of females. One of the chiefs proposes to go to another part of the island & sacrifice to the old gods; and when I began my letter, there was scarce a ray of light shining around us. But while I have been writing a herald has been crying through the town, "all fighting is forbidden, all intoxication, and all adultery; whoever breaks this prohibition, shall pay four hundred dollars." This herald was sent by the chiefs of the island, and there probably for a time will be no open breaches of the laws. This governs has formerly been less favorable to the mission than most other chiefs; but the people had gone so far, that even she could not bear it. She has even laid a positive prohibition on the chief who proposed to sacrifice. Some such changes as these have been taking place almost every month since we arrived here. We have learned, therefore, to be neither very much encouraged, or depressed, by the appearances of a day.

Since I commenced my letter, Tama called to converse respecting the present state of things here. You will probably recollect that he is from the Society Islands. I presume you will be interested in an account which he gave me of Puaia. He is a man spoken of in the public journals, is blind, but gives as much evidence of piety as any person on the islands. "Not long since a chief who is unfriendly to the mission sent to Puaia to come and pray with him. The blind man went, but as he was about entering the yard, the chief called out, 'Stop, do not come here, you will make us all blind and poor. You are a poor fellow, and all you praying people are poor. You have no food, no clothes, no money; you have nothing; do not come near us, for you will make us poor too.' This despised man answered, 'Yes, I am poor, and I am blind too; you are a chief, and you are rich.' They then entered into a conversation, during which Puaia said, 'Did you know Tamebameha, our great King? Ans. Yes. Did you know his wife Keopulani, the greatest chiefess we ever had? Ans. Yes. Did you know Keau-noko, our powerful chief? Ans. Yes. Well they were all very rich, were they not? Ans. Yes. Where is all their riches now? Where are all their dollars? Where is their cloth? Where are their bodies?' The chief made no answer, but as Tama said, was dead at heart."

Some such circumstances animate and strengthen us for new exertions. When you pray for us, pray that we may ourselves be prepared to see the blessing of God on those around us. Mrs. Richards and myself desire a most affectionate remembrance to all our old circle of friends. We think of them, we talk of them, we pray for them, and we love them. Farewell. Your brother in Christ, WILLIAM RICHARDS.

From the London Evangelical Magazine.
INTERESTING COMMUNICATION FROM THE REV. MARK WILKS.

Paris, February 12, 1825.

My dear Sir,—In a former letter, containing an account of the conversion of the inhabitants of Mulhausen, I mentioned the occurrence of a similar event at Gallenkirchen, near Leitz, in Austria. I now send you the particulars of this remarkable conversion, effected by the preaching of the gospel, and the personal of the Scriptures, in the midst of dangers and persecution. By the latest information we learn, that nearly the whole Community is become Protestant, and has been so recognized by the Government.

It was the faithful and zealous preaching of MARTIN BOOS, the Catholic Cure, that first awakened a spirit of religious inquiry in Gallenkirchen. This respectable minister witnessed a measure of success, proportioned to the energy with which he announced the gospel; but he observed with pain that his parishioners were almost entirely destitute of the Sacred Scriptures.

* Almost the whole of Upper Austria had embraced the Reformation in the sixteenth century; but Ferdinand II. and the Duke Maximilian of Bavaria, chief of the *Holy League*, sent an army under Tilly in 1620, to extirpate Protestantism; and popery was re-established by the sword, the fire, and the rack.

A firm faith is the best divinity; a good life the best philosophy; a clear conscience the best law; honesty the best policy; and temperance the best medicine.

There are many who had rather meet their bitterest enemy in the field, than their own hearts in the closet.

The other young lady was residing in an irreligious family, and found rather incidentally, among the children the Tract entitled, "ADVICE TO CHILDREN AND YOUTH." She read it, and through her previous religious knowledge was not calculated to second its influence, still she was able to understand and feel the force of the truths it contained. She received a deep & indelible impression of religion, and availing herself of what further aid her situation would allow, in getting religious instruction, she was brought to rely on Providence's love and give to others a satisfactory evidence that she had become sincerely pious.—The manner by which this Tract was introduced into the family where it was found by the happy subject of its influence.

The late Mr. Toller, of Kettering, was preaching on the peculiar blessedness of Christian connexions, founded on 1 Pet. iii. 10; if we are rightly informed, it was on the occasion of the recent marriage of a member of his congregation; and was made the means of conversion to an aged couple, strangers in the town, who had been led by accident to Mr. Toller's place of worship. It appears that the hearts of both were very deeply impressed, so much so, that after they had retired to rest, it prevented their sleeping; yet the one was quite unconscious of what was passing in the other's mind, till at length a mutual discovery took place of the state of feeling which had held them awake; on which they, as by a common impulse, arose, and, for the first time in their lives, united in heartfelt supplication to him who heareth prayer.—*Len. Bas. Mag.*

We presume it was an accident, really, when you introduced this passage to be quoted "as if" instead of the "sabbath days." The difference in the sense. The "sabbath days" besides the seventh day of the week, the Apostle manifestly referred, as in the connexion in which the text stands. He was not merely of the ceremonial observances of the Mos-

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DEAF AND DUMB.

Mr. ISAAC ORR, Principal of the New-York Central Asylum at Canajoharie, has addressed a memorial to the Legislature of that State, representing that the present system of deaf and dumb education among them is essentially defective, and requires reform. The institution, both at Canajoharie and New-York, where are located the only two institutions of the kind in the State, he considers inadequate for the purposes for which it was intended. Of the seven persons at present engaged in this employment, one is a young man reputed to be possessed of a good common education, but has no other knowledge of his business than what he has acquired from books and untutored practice. Another is a female, probably possessed of a good common education. Another is a young man destitute of a knowledge of English Grammar, and whose education is in other respects defective. The three others (Mr. Orr of course says nothing concerning himself) are deaf and dumb, only half acquainted with the English language and the common branches of education.

There are some objections to the location of both institutions. At New-York, although the expense of instruction (Mr. Orr thinks the quality of it too) has been reduced 75 per cent lower than at Hartford, yet the whole annual expense of each scholar is \$35 greater in the former place than in the latter. On 32 pupils, therefore, the increase of expense exceeds \$1000 per annum, which Mr. Orr sets down as a dead loss to the State. The objections against the location of the institution at Canajoharie, are of a different nature. Mr. Orr thinks there should be but one Asylum for deaf and dumb in the State of New-York; and that this one should be so patronized by the government, as to give it an equal eminence with those at Hartford and Philadelphia.

PRAYERS FOR FEMALE SCHOOLS.

The benevolent individual who proposed to bear a part of the expense of publishing this Tract, is informed that it is now in the press, and will comprise sixteen pages. It is designed especially to aid those Female Instructors who would pray with their pupils for the embarrassment of attempting to perform the service *ex tempore*. It is hoped that the use of the prayers will prepare the way for commending the children committed to their charge to God, evening and morning, without any sense of words. Should other friends approve of the object of the Tract, as it is presumed they will of the execution, and wish to defray an additional part of the expense of keeping it in perpetual circulation, their donations may be addressed to AMOS BLANCHARD, Esq. Treasurer of the American Tract Society, Andover, Mass.

EMIGRANTS TO HAYTI.

Letters received by the Editors of the New-York Observer from Mr. Dewey, now in Hayti, state that an unprecedented drought has recently been experienced at Port au Prince and vicinity, in consequence of which some of the emigrants from this country have experienced inconveniences and trials. Recently, however, there have been refreshing rains. A great part of the emigrants are represented to be contented and happy; but some are not. Nearly 50 are about returning to the United States.

The facts, (says Mr. Dewey,) that our missionaries have been favorably received, that I have been constantly indulged with the privilege of preaching and every facility granted for this purpose, that a considerable sum was readily raised at Port au Prince for the support of a school and of public worship, and that two females from Troy have been liberally assisted in commencing a school here, that a house has been furnished them and an hundred dollars given by the President, are very encouraging. My hopes are high that in this land we shall enjoy the opportunity of bringing to bear on our colored people the mighty influence of religion, education and common education, unobscured by that criminal prejudice which renders them so inefficient in our own country. I may be disappointed. This government may not be as much awake on this subject as I hope; but I shall know before I return. I am prosecuting my inquiries as fast as I can, and I have no occasion to complain for want of facilities.

"THE RIOT IN SCHENECTADY."

Some time since we made a brief abstract of a communication inserted in the "Schenectady Cabinet," stating that a violent outrage had been committed against a Methodist meeting in that town by students of Union College, to the number of "sixty or a hundred," armed with dirks, canes, sticks of firewood, &c. We had our doubts, at the time, whether there was not another side to the question; and are now happy to state, that, after a thorough legal investigation, no very great share of the blame is found chargeable to the students.

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At the semi-annual meeting of the Presbytery of New Castle, Del. on the 5th inst. it was resolved that the 2d Wednesday of June next be set apart as a day of Fasting, Humiliation, and Prayer, for the outpouring of the Spirit on our Churches in a general Revival of Religion.

The Congregation of New Castle has given a call to the Rev. JOSHUA N. DANFORTH, formerly of Pittsfield, Mass. to become their Pastor.

The Rev. DANIEL DOW, of Thompson, is appointed by the Governor of Connecticut, to preach the Election Sermon in that State, and Rev. LYMAN BEECHER, D. D. of Litchfield, his substitute.

TO READERS AND CORRESPONDENTS.

Recorder and Telegraph.—We have found it expedient to change the date of this paper from Saturday to Friday of each week. In order to meet the different mails to the best advantage, we have hitherto been obliged to anticipate the date of publication beyond what is either convenient or proper. The same has been done for some years past. Subscribers will hereafter receive their papers precisely at the usual time; no change being experienced in any respect, save that the nominal date of publication will become the real.

We have been obliged to omit a certain communication this week, for the very good reason that it was impossible for either Editors or Printers to decipher it. We hope our Correspondents will do us the favor to write a plain hand; and then they may expect to find their communications correctly printed.

On Wednesday last, Josiah Marshall, John Bowers, Daniel Carney, John Bryant, and John D. Dyer, Esquires, were chosen Aldermen of the city of Boston, in the place of others who had declined accepting the office.

Concord Celebration.—The fiftieth anniversary of the battles of Lexington and Concord was celebrated at the latter place on Tuesday last. The first stone of a monument to commemorate these events, was laid; after which an Address was made by Professor Everett, Odes sang, &c.

Origin of the late Fire.—Major Parkitt, in whose Inspection Office the fire was first discovered, has published a great number of affidavits in the Boston Gazette, tending to show that no fire had been made in the building during the day preceding the fire, and that it must in all probability have been the work of an incendiary. An attempt was made to burn the same building in the year 1815.

In consequence of a large number of our Journeymen Carpenters having entered into a combination for the purpose of altering the time of commencing and terminating their daily labor, a meeting of Master Carpenters was held at the Exchange Coffee House a few days since, who resolved that they would employ no Journeyman who should persist in such a determination.

Curious effects of Refraction.—On Monday last it was currently reported here, that on the Sunday night previous, there had been a great fire at Newburyport. In Newburyport it was currently reported that on the same evening there had been a great fire at Plymouth. The fact was, that a piece of wood in Quincy took fire and was nearly destroyed. We have no doubt that this is the origin of both reports.

SUMMARY.

Appointment by the President.—The National Journal, announces the appointment of "Rufus King, of New-York, to be Envoy Extraordinary and Minister Plenipotentiary to Great Britain, in place of Richard Rush, appointed Secretary of the Treasury."

Washington, April 11.—We are informed, that Mr. Clay peremptorily refused to accept the appointment of Secretary of State, "under the apprehension of the malignant suspicions it might engender." Upon which, "the members from the western States generally, waited upon Mr. C. & pressed him to the measure."

Mr. Adams with his family established his residence at the President's House in Washington on the 7th inst. The New-York Gazette mentions, that on the 11th inst. seven hundred and fifty thousand dollars duties were secured at the Custom House in that city.

An appropriation of \$12,000 has been made by the Legislature of New-York, to defray the expense of surveying the routes for seventeen new Canals.

Steam boat Enterprise.—One of the New-York steamboats on Monday last towed two sloops, of 80 ton each, to Albany in 23 hours. They immediately entered the canal basin to load. The next day she was to tow two loaded sloops to New-York, taking passengers at one dollar per head; and to keep all the time in motion. This enterprise is hailed as a new era in steamboat history; and the credit of the improvement is given to our townsman, Mr. SULLIVAN.

The U. S. Frigate Constitution sailed from Norfolk, Va. on the 10th inst. for the Pacific, with Joel R. Poinsett Esq. on board, our new Minister to Mexico. After landing him at Alvarado, she will join the W. I. Squadron under Commodore Warrington.

The U. S. ships Constitution, Erie and Ontario, were at Messina about Feb. 15. The Variorol was on board the Erie; but few persons, however, had died.

Frigates for the Colombian Government are building at Baltimore, Philadelphia and New-York.

Upwards of 50,000 bags of Cotton have been received in New-York from the Southern States since the first of December last, only four months—this exceeds the receipts of this article for the same period last year, thirty-five thousand bags.

A writer in the Alexandria Herald states that shoes sewed with cotton thread, are worth 10 or 12 per cent more than those which are sewed with flax-thread.

The total of the Water Power within twenty miles of Baltimore, is stated in the North American Review of Baltimore, to be equal to one Million six hundred and thirteen thousand spindles.

Gold Ore has been found in six Counties in North Carolina, and it is supposed a vein runs through the State. The Legislature has authorized a survey.

Mr. Murray's White Lead Manufactory, at New-York, has been destroyed by fire. Loss 60 or \$70,000. The Insurance had recently expired.

The Schooner Mark, which arrived at Baltimore on Saturday morning the 9th inst. from Port-au-Prince, with a cargo of coffee, &c. cleared again on Sunday morning following, having discharged her cargo, and received another in the space of 12 hours.

Justice and Generosity.—The New-York Legislature has provided in the act of incorporation of a new bank, that a bonus of \$60,000 shall be paid to the heirs of Robert Fulton, as an indemnity for the loss of the steam-boat patent.

The Jury in a seduction case before the District Court in Philadelphia, have given a verdict of five thousand five hundred dollars—a sum equal to what the defendant was supposed to be worth. The Editor of the Gazette remarks, that a relation of particulars could only gratify a morbid curiosity.

A good shot.—A few days since, Mr. Samuel Loveland, of Middlefield, killed eighteen crows with his gun at one shot.

From a communication in the Daily Advertiser by "A Roxbury Farmer," it appears that the present season is unusually early. In 1815, apricots were in flower May 1;—in 1823, April 20;—in 1825, April 10;—in 1822, peaches and nectarines, against a fence, in flower April 10—1825, April 1.

During a thunderstorm at Greenburgh, Pa., an apple tree on the plantation of Robert Reed, was struck, & twenty-four sheep killed, which were near the spot.

A young lady, by the name of Ann Reynolds, was killed by lightning at Chewas, S. C. on the 30th ult. while sitting near the fire place.

The body of an unknown female has been found near Fairhaven village. There was with it an old green silk umbrella marked H. K.

Two boys were dangerously poisoned at Portland a few days since in consequence of eating wild parsnip, which they mistook for arbutus.

John H. Waters was killed at Philadelphia, on Sunday, of last week, by blows received at a house of the lowest description. The deceased was once a respectable practitioner of medicine, but had sunk himself to a level with the most depraved of his species.

A young man, previously of excellent character, was sent from the State of Mississippi lately to New-Orleans to sell 77 bags of Cotton. After transacting the business well, and receiving pay, he was beset, intoxicated and seduced by gamblers, and lost the whole of the money.—He afterwards, in despair, enlisted as a soldier.

A contagious and malignant disease has broken out in the Penitentiary at Bellevue, and the convicts have been removed to the new Fever Hospital.—A. F. Mer. Ad.

A letter has been received in this city from Mr. Miller, who sailed hence for Greece, a few months since, stating that he was cordially welcomed, and has been commissioned to serve in the Grecian army. There will probably be hard fighting yet, before the war terminates.

SHOCKING MURDER.

A gentleman from Port Deposit (Maryland) informs us that on Friday last week, the body of a young lady, who had been missing since the preceding Monday was discovered lying near the road side, in the vicinity of the town of North-East—her throat being dreadfully cut and her body otherwise horribly mangled. The deceased was aged about sixteen years, of respectable family and connections, and a young lady of cultivated mind and personal beauty. It appears that she had walked from home accompanied with the child of a neighbor; and that she was soon after assaulted by a fiend in human shape, who first attempted the violation of her chastity and then sought to prevent a discovery of the diabolical crime by superadding to it the perpetration of murder! A person suspected of this dreadful act crossed the Susquehanna at Havre-de-Grace, on his way, as is supposed, to Baltimore.

[Edt. American.]

FOREIGN.

LATE FROM EUROPE.

GREECE.—A letter in the London Courier of March, 14th, from Trieste, states a belief that a secret negotiation was carrying on between Sir F. Adam, and the Greek government. If this report is well founded, we shall have strong hopes that the British government have determined to interfere, and protect the Greeks against both the Turks, and the Russians, and thus secure to them that Independence, for the achievement of which, they have made such heroic exertions for several years past.

On the 20th of January, the blockade of the important fortress of Patras, was again completely by sea and land. On the land side, it is formed by a numerous corps partly composed of the troops that contributed to subdue the rebellion of Colocotroni. Thirteen ships of war are stationed before the fortress, and render all communication with the Ottoman garrison impossible.

The Intelligence from Servia is extremely unfavorable to the Porte. The revolted Servians have received reinforcements, and offer a resistance bordering upon despair.

Extract of a private letter of the 5th March, from Nuremberg: "We learn from Constantinople, that some of the Ottoman Ministers had formed the project of sending out against the Greeks the greater part of the Janissaries, as well those of Andrinople as of Constantinople; but it appears that the Grand Vizier did not carry this project into execution, on account of the anxiety which that soldiery have ever manifested when it was in contemplation to send them into the Peloponessus." The sudden intelligence of several Greek armed vessels having penetrated into the straits of the Dardanelles, has produced a strong sensation among the populace of Constantinople. A division of the Ottoman squadron was dispatched forthwith to cruise at the entrance of the Dardanelles. It is rumored, that some Turkish vessels have been captured by the Greeks under the very forts.

Earthquake at Santa Marta.

The Piedmontese Gazette to the 1st inst. arrived this morning. Under date of Corfu, Jan. 22, we find an afflicting account of the earthquake, which occurred at Santa Marta on the 11th of that month. Twenty-four persons were known to have lost their lives, and twenty-three more were buried under the ruins.—The damage done to property was immense.

Young Wood, who killed the Earl of Shaftesbury's son in a boxing match at Eton, England, has been arraigned and discharged, no witnesses appearing on the part of the prosecution.

INDEPENDENCE IN HAYTI.

The anniversary of the 22d year of our Independence was celebrated yesterday. The regiments in garrison paraded in the morning at the place Petion. A numerous concourse of citizens assisted at this solemn festival. When the civil and military authorities were assembled, his Excellency the President of Hayti, succeeded by his staff, made his appearance at the hotel de la Patrie, at the sound of trumpets and military music. After a discourse replete with feeling and energy, pronounced by his Excellency, he took the customary oath rather to die than submit to any foreign domination. This oath was reiterated by the assistants, and accompanied by salutes of artillery. The senior Vice-President, after the cries of Vive la Republique, Vice-Independence, Vice le President Boyer, had ceased, delivered an address which produced the most lively sensations. The troops then defiled and proceeded to the parish church, where a Te Deum was performed with praise and thanksgiving. In the evening, a brilliant exhibition of fire works was given at the government house; and a supper was provided at the national palace, to which a great number of guests were invited.

Execution of Pirates.—A letter, dated St. Thomas, March 23, says, "There is a gallows erecting here for the execution of six pirates, taken by the United States schooner Grampus, Lieut. Com. Sloat, and a number of others who are expected from Porto Rico, Lieut. S. having gone down there this morning after them."

Pirates Captured.—An American ship and a brig, captured by the U. S. steamer galliot Sea Gull and 2 British armed ships, have been taken to Key West, together with 19 of the marauders who were on board. The names of the captured vessels are not mentioned, and their crews are supposed to have been murdered.

Orders have been received at Quebec, directing that the pay of soldiers, throughout the army, be issued daily, as the best mode of securing them from temptations and irregularities.

The Methodist Chapel at Barbadoes, which was destroyed by a mob, has been erected again by the British Government.

MARRIAGES.

In Boston, Mr. Wm. F. Hills to Miss Lydia B. Loring; Mr. Thomas Hallet to Miss Elizabeth Lovell; Mr. J. H. Field to Miss Susannah N. Richards; Mr. Jackson Durant to Miss Eleanor White.

In Roxbury, Capt. Wm. Lingham, of this city, to Miss Lucy Allen.—In Dorchester, Mr. Joseph C. Everett to Miss Mary Warren; Mr. Loring Wheeler to Miss R. Porter.—In Medford, Mr. Wm. Hall to Mrs. Abigail Simonds.—In Medford, Dr. Augustus Plympton, to Miss Hannah Brock.—In Danvers, Mr. Asa Wheeler to Miss Louisa Robinson; Mr. John Keith, of Salem, to Miss Abigail Barnham; Mr. Jesse Bradley, of Plaistow, N. H. to Miss Harriet Brown.

In Beverly, Mr. Ebenezer Pory, of Dublin, N. H. to Miss Emma Thordike Dodge; Mr. Benj. Wallis, to Miss Mary Davis Cook.—In Salem, Mr. Josiah Spaulding to Miss Rebecca Chapman; Mr. John Smith to Miss Rachel Sinclair.—In Ipswich, Mr. Isaac Brown to Miss Lydia Smith.

DEATHS.

In Boston, Mrs. Betsey, wife of Mr. Joseph Ripley, aged 34; Mr. Wm. Sims, 62; Mr. David Elliot, 47; Mrs. Elizabeth Gilpatrick, 49; Mr. Edmund Cleary, 60; Mr. Thomas Emmons; Mr. Wm. T. Rogers, 29; Mr. John Torin, a native of Sweden, 45; Mrs. Minerva B. Rogers, 36, wife of Mr. Robert R.

In Charlestown, Major David Goodwin, 67.—In Watertown, Miss Susan J. Stimpson, daughter of Mr. John S. J. 17.—In West-Cambridge, very suddenly, Miss Susannah Williams, 74, widow of Mr. Gershom W. Williams; Mr. George Swan, 38; Mr. Seth Wyman, formerly of Charlestown, N. H.—In Salem, Mrs. Mary Goss, 67; Mrs. Phoebe Fizz, 81.—In Lynn, Mr. Jeremiah Palmer, 52.—In Brewster, 18th inst. Capt. David Foster, 82.—In Quincy, Mrs. Ann, wife of Mr. George W. Beale, 38.—In Marshfield, Mr. Job W. Hatch, 33.—In Taunton, Mr. James Smith, 75.—In Beverly, widow Elizabeth Hammond, 74.

In Newport, R. I. Deacon Wm. Tilley, 87.—In N. York city, Mr. Silas Walker, 25, son of Augustus W. Esq. of this State.—In Marietta, Ohio, Hon. Return Jonathan Meigs, late Post Master General of the U. States, Governor of Ohio, &c.—In Virginia, Hon. John G. Jackson, 48, son in law of the above Gov. Meigs, and Judge of the Western District of Virginia.

Died in Marlborough, on the 31st ultimo, HENRY, son of Rev. Sylvester F. Bucklin, aged 11 years. [Obituary notice next week.]

Drowned in Charles River last Monday afternoon, by the sudden oversetting of a sail-boat, Miss Julia Turner, daughter of Charles Turner, and Miss Miriam Turner, of Scituate. The body of Miss T. was found.

At sea, on board ship Franklin, Benjamin Whitwell, Esq. of this city, Counsellor at Law. He had been to Charleston for the benefit of his health, and was 22 hours thence on his return.

At New London, on the 6th inst. Gilbert S. Green, aged 4 years, son of Colonel Samuel Green. He fell on the point of a stick which he held in his mouth, and punctured on artery of the throat.

Deaths in this city last week, viz. Dropsy, 1; Croup, 1; Measles, 5; Typhus Fever, 1; Consumption, 1; Lung Fever, 1; Teething, 1; Intemperance, 1; Suicide, 1; Sudden, 1; Fife, 1; Gravel, 1; Infantile, 1; Drowned, 1; Dropsy in the Head, 1; Pleurisy, 1; Small Pox (at Rainsford Island,) 1.

Deaths in New-York week before last, 95.—Consumption, 19; Dropsy in the head, 5; Drowned, 4; Typhus, 8; Inflammation of the chest, 6; Influenza, 4.

Mr. Harris Kimball, aged 53 years, residing near Stakes Ferry, on the Yankin, about 10 miles from Salisbury, S. C. was killed by the falling of a tree, on the 18th ult.

In England, the celebrated Mrs. Barbauld, 83, sister of the late Dr. Aiken.

ALGER'S MURRAY.

LINCOLN & EDMANDS, No. 59 Washington Street, have for sale, an Abridgement of Murray's Grammar, by himself, with numerous additions by Mr. Alger, from his larger work, by which the large work, in most cases, is rendered unnecessary. This improved Grammar, has been introduced into the public schools in Boston, and is rapidly gaining an introduction into the schools through the country.

SELECTION FROM WALKER.—A selection from Walker's Pronouncing Dictionary, in which all those words subject to an incorrect pronunciation are brought into view. By Lemuel G. White, Professor of Education. Price 75 cents.

BIBLES.—A very extensive assortment of Bibles, consisting of superbly elegant Royal Quarto for the pulpit, common Quartos, Octavos, and School Bibles; also, a vast variety of Pocket Bibles, in plain and elegant bindings, at very low prices.

AMHERST QUESTION.—A few copies of Observations on the Amherst Question, with Notes relative to Boston. By Redford Webster.

COPPERPLATE ENGRAVING OF DR. CAREY, OF SERAMPORE.—A few proof impressions of the Likeness of Rev. Wm. Carey, price 12 1-2 cts.

GERMAN BOOKS.

MUNROE & FRANCIS have received an assortment of the GREEK and LATIN CLASSICS, German editions; also, Rosenmuller's Scholia in Novum Test.; Doederlein's Institution Theologiae Christianae; Kuaplin's N. Test. Graece; Simon's Biblia Hebraica; Kuinert's Commentarius in Nov. Test.; Jaspis Versio Latina Epistolarum, Nov. Test., &c. &c.

By Gentlemen who ordered books by Mr. W. C. Hall, are requested to call for them. April 22.

SELF-KNOWLEDGE, A SCIENCE TO BE STUDIED.

JAMES LORING, has published, A Treatise on Self-Knowledge, showing the Nature and Benefit of that important Science, and the way to attain it; intermixed with various Reflections and Observations on Human Nature. By JOHN MASON, A. M. To which are now added, Questions adapted to the work; for the use of Schools and Academies. Price 62 1-2 cts. bound, and 37 1-2 cts. in boards. Third edition.

This standard little volume, comprehensive and judicious in its plan and arrangement, approving itself to the judgment of the most mature age and understanding, and happily adapted to the best improvement of young persons, being now published in a cheap form, it is hoped that pious instructors of youth will avail themselves of the opportunity now presented, of introducing it into the Schools and Academies over which they preside. The Questions in this edition are well adapted to facilitate the study of the valuable science of Self-Knowledge, and calculated to impress on the young mind those interesting sentiments with which the Treatise is so richly stored. April 22.

NEW AND ELEGANT FRENCH PAPER HANGINGS.

J. BUMSTEAD & SON, No. 113, Washington Street, have just received by the brig New-York, from Havre.

40 cases of Paper Hangings and Borders of the latest fashions, selected from the first manufactory in Paris, by Mr. J. F. Bumstead, one of the firm.

Also for Sale.—A very extensive assortment of American Paper Hangings, some as low as fifteen cents per roll, by the case. April 22.

SALISBURY & CLEVELAND.

Have received by the recent arrivals from London and Liverpool, a large assortment of British Dress Goods, which they offer on favorable terms, viz. Blue and white Prints, Chintz, and Mourning

Two pieces do.	Shawls
Light do.	Dark and light Gingham, Corded Dimities,
Furniture, 6-4	Long Lawns,
6-4	Scotch do.
5-4	Black and green Crapes,
4-4	Flannel Bindings,
4-4	Super white Muslins,
4-4	London Cassimeres, super single & double milled,
4-4	Black and colored Bombazines,
4-4	Flannels,
4-4	Drilling; Bombazines,
4-4	Tightly Velvets,
4-4	Black and R. Pins,
4-4	Small Minkins,
4-4	Berkley Cravats,
4-4	White & yellow Canvases,
4-4	Best Spool Cotton,
4-4	Vestings,
4-4	Stay & other Jeans, &c.

N. C. KEEP.

SURGEON-DENTIST, continues his services at No. 10 Winter Street.—Artificial teeth of the most approved materials, arranged with very little inconvenience to the patient, and the strictest attention given to every operation in dental surgery. Reference Doct. J. Randall. * cow 4w

LONG SHAWLS New Patterns.

CLEVELAND & DANE, No. 43, Market-street.

Have received a part of their Spring supply of Shawls. Their assortment now consists of Merino Shawls, Long and Square—Black, Scarlet, Crimson and White—English Cashmere do—White French do—Scarlet, White Amaranth and Black Row Silk do—Plain and Filled Middle, from the smallest to the largest size—various kinds of Square Shawls, plain and filled. Also, 4 Real Cashmere Shawls, Black March 19

LONDON BOOKS.

WILLIAM C. HALL, having sold the remainder of his London Books to MUNROE & FRANCIS, 128 Washington-Street, they offer for sale at a very small advance, the following Books, which cannot now be imported without very great additional charges, and at the present prices are very cheap.

14 Haslett's Select British poets, 1 v. royal 8vo. calf	36 00
10 Shakespeare, 1 vol. royal 8vo. Russia	6 00
9 Locke's Works in 10 vols. boards	15 00
25 Buchanan's Domestic Medicine, boards	1 50
10 Vandenhout's Hebrew Bible,	6 00
4 Schleusner's Lexicon, New Testament, 15 00	
1 Do. Do. Old	15 00
30 Doddridge's Rise and Progress, 88 and 38 cts.	
15 Sterne's Works, 4 vols.	3 50
5 Gil Blas, 3 vols.	2 00
30 Gurney's Dictionary of the Bible,	1 00
15 Berthollet on Dying and Coloring,	5 00
5 Translated from the French by D. Ure, 3 50	
25 Elegant 12mo. Bible in calf-gilt,	3 00
8 Elegant royal 8vo. Bible, Russia gilt	6 50
6 Gurney's 4to Bible for families, calf gilt	10 00
25 Dodd's's Beauties of Shakespeare	90
25 Vicar of Wakefield and Rasselas,	80
15 Watts on the Mind,	62
Pinnock's Catechisms, each with an elegant front-piece,	18
15 Gradus ad Parnassum,	1 75
4 Paley's Works in most 12mo. 4 vols.	3 00
9 Diamond Shakespeare, boards, plates	5 00
15 Mackenzie's Works, 3 vols.	1 50
4 Buffon's Natural History, 2 vols. 100 plates	6 00
3 Rambler, pocket edition	2 25
15 Taylor's Drawing Books for Learners,	1 50
4 Johnson's Lives of Poets, 3 vols. calf	6 50
3 Works of Dr. Stennet, 3 vols.	4 50

PEW IN PARK-STREET CHURCH.

TO LET, part of a Pew in Park-Street Church, situated on the broad aisle. Application to be

POETRY.

For the Recorder & Telegraph.
COMMEMORATIVE OF AN ELDER BROTHER'S DEATH.

How deeply graven on the heart of man
Are scenes of childhood! Then, the sober page
Of history unlearn'd, the map of life
To fancy's eye a beautiful landscape seems,
Where nought but peace and pleasure reign.
Experience dispels these waking dreams;
Corrects our errors with her faithful hand,
And calls us to pursue the book of truth,
Her lessons slowly learn'd, and oft with pain,
Still guide our feet to wisdom's sacred path,
Herein to walk with undeviating step.

A youthful pair once hail'd the ruddy morn,
When Flora deck'd the earth with vernal charms,
And rose to enter on the daily round
Of cares and toils by providence assign'd.
Four lovely children smil'd and prattled near
Their parent's side, and from their hands partook
Welcome repast;—then silent bow'd to hear
A father's supplicating voice in prayer,
Invoking blessings on their infant heads.
Him duty call'd that day from their embrace,
With harnessed steeds, to yonder mountain's side,
In distant unfrequented path; but thence
Designing due return, at close of day—
The day was ended; night her curtains spread;
And wife and children waited his approach,
Intent which first his rattling wheels should hear,
And first announce and greet his glad return.
Long while each child with ear attentive ask'd,
Then rose to climb his mother's knee and ask,
With wishful eye—"Why does not Pa' come home?"
For they did hope for scarlet breeches pluck'd,
On mountain's brow, or honeysuckles sweet,
Or other boon of fruit or fragrant flower.
Yet disappointed still, they ceas'd to hark,
And sleep o'ercame their busy waking thoughts,
And each on peaceful cot was laid to rest.
But not her eyes that mark'd their slumbers soft,
Could cease to wake;—her husband absent thus.
"Why so delay'd?" Ere this, night's chilling damp
And pinching hunger urge his footsteps home.
But still he comes not! Ill has him befall'n,
Not willingly detain'd from those he loves!
The night-bird now has sung herself to rest,
And seen the star of morn lead on the dawn.
Yet not these eyes shall slumber—Golden sun,
Rise, guide my feet to seek this dearest friend!
Thus pensively she mus'd, the livelong night—
Alas! no more was she to greet his smile!
Damp, cold and lonely was his couch that night,
Where on the rugged mountain's side he lay,
And slept to wake no more, till heaven's loud trump
Recall to life the tenants of the tomb!

The golden beams of day illum'd the cliffs
That tow'r'd majestic o'er his lowly head,
And to the eye disclos'd the vale below,
Fragrant with flowers, and glistening with dew.
'Twas then a stranger passing down the steep,
Saw what might melt to grief the heart of stone.
Lo, here, with face prone on the humid earth
One lay, with folded hands, stain'd with blood!
Here as in act prayer, his soul gave
To God, who summun'd thus his soul away.
Him furious steeds with sudden wild affright,
Precipitously hurl'd from broken car,
With fatal force upon the flinty path
No human aid was nigh—no hand to raise
His wounded, aching head—no eye to weep—
No ear to catch his last expiring sigh.
But yet small space was left, between the shock
And death's convulsive agonizing groan.
O, who can tell what fervent prayer he pour'd,
Before the trembling spark of life was quenched!
For he was wont with reverence to bow,
Before the throne of heaven's eternal King.
E'en now, methinks I hear his dying cries.
At thought of home, of wife, of children dear.
"Farewell, my bosom friend! thee, then I leave
To widowhood and grief—to walk alone
The thorny path of life, bedew'd with tears.
O thou, the widow's God, this friend in trust
To thy kind faithful hands I now resign.
My darling babes, farewell! These hands no more
Shall press you to my breast, nor daily toil
For your support. Your faces ne'er again
Shall I behold, nor share your fond embrace.
Thou Father of the fatherless, behold,
With eye of mercy, these my little ones;
Make them the objects of thy care and love.
Good Shepherd, take these lambs, in thy kind arms,
And bring them safely to thy heavenly fold.
This soul to thee, my Saviour, I commit,
O take me to thyself, through thy dear blood
Forgive 'n, and raise'd to realms of endless bliss."
An ear was open to his earnest cry,
A hand reach'd forth to bear him peaceful through
The shades of death, to heaven's eternal rest.
Thus died an elder brother in his prime;
And o'er his pallid cheek I pour'd my tears.
Yet who can speak the sorrows of his heart,
Who on that mournful tale told of woe,
And then first knew herself and children left,
With none to call by those endearing names,
Husband, and father!—Oh whose tongue can tell
The agony of grief, that swell'd the breast
Of him, whose trembling limbs climb'd up the steep
That morn, to view the corpse of his first born! D. H.

MISCELLANY.

For the Recorder & Telegraph.
LETTERS TO A SISTER.

My dear Sister, I know full well that the subjects
on which I write, are not those which most deeply in-
terest your feelings. Yet is it too much to hope that
the time is at hand when you will yield to them your
serious thoughts, for better reasons than to gratify a
brother's wishes! Does not your heart even now
sometimes misgive, while you strive to preserve the
air of indifference! Is there not a voice within,
that pleads more earnestly against delay in the concerns
of your soul, than your habitual apathy indicates?
O listen to it. Say no longer, "Go thy way for this
time." Realize that you stand on the verge of eternity.
Admit the conviction, which is forced on you by
the word and providence of God, that no time can prudently
be lost, in making your calling and election sure.
Do you inquire, "What must I do?" Would God
that the inquiry came from your heart—that it were
dictated by a spirit, feeling the pressure of sin too heavily
to be endured. It would then require but few
words to answer it—and but little reach of thought to
comprehend the answer. As the inquiry is often made
however, it is not designed to elicit truth, but to ob-
scure it—not to learn the way to heaven, but to ren-
der it a way to destruction again. If I say to you,
"repent and believe on the Lord Jesus Christ," are
you not ready to meet the direction, with the true re-
ply, "I cannot!"—I have no heart to repent—I

have no power to believe!" But it is plain, that you
can receive no other Scriptural direction from any
man. And if it be true that you cannot repent, it is
doubtless true that you cannot reach heaven—for
Christ has said, "except ye repent, ye shall perish."
It is of little use to reason on the subject of your in-
ability. As you have yourself defined it, it evidently
lies at the foundation of all your criminality. You
cannot repent and return to God, because you have no
heart to do it—you have disposition to do it. You
deliberately prefer what he forbids, to what he requires.
You love the creature more than the Creator, and then
plead this criminal and melancholy fact, as your ex-
cuse. Now, might not the criminal at the bar of his
country, with equal propriety plead the malignity of
his heart, as an excuse for his transgression of the
law? The matter of the plea urged in self justifica-
tion, is precisely that which forms the ground of his
condemnation. The sinner who goes with it to the
bar of God, will be judged out of his own mouth.
Nothing out of yourself, lies in the way of your sal-
vation. No decree of God will ever prevent it, for he is
sincere in his invitations, that you turn and live. No
power of men or devils can prevent it—for their in-
fluence over you, is regulated by your own volitions.
Nothing in the universe but your own heart lies be-
tween you and immortal felicity.

If you are willing to take your portion in the good
things of this life, and resolve to part with heaven
rather than forego your idols, you will of course sink
into the arms of death without God and without hope.
Persevere in the attempt to prepare a robe of righte-
ousness from your few religious observances, and your
idle wishes; go on in the pursuit of happiness from
one earthly object and another, and there can be no
doubt that your end will be misery, and your lamenta-
tion, "I have destroyed myself."

Your choice of God as your portion—of Christ as
your Saviour—of holiness as the governing principle
of your life, must be voluntary and unreserved. It is
not a forced subjection, but a willing submission to
which God calls you. Reader! mark the affection of a
child, instead of the reluctant service of a slave, and
you shall find rest in the embraces of his love.

Your affectionate brother, ARTHUR.

LATE ATTENDANCE ON PUBLIC WORSHIP.

"A want of punctual attention to the hour of com-
mencing service, is a fault but too prevalent in wor-
shipping assemblies. A worthy clergyman, whose con-
gregation had given him much vexation in this respect,
began his discourse one Sunday in these terms: When
I come here to begin worship last Sabbath morning, I
believe there were not twenty people in the chapel; at
the weekly lecture it was the same, and again this
morning, my heart is pained. What can you mean
by this conduct? Do you mean to worship God
then I must tell you plainly, and with the authority of
a Christian minister, that this is no worship: deceive
not yourselves, God will not accept it at your hands."
He proceeded to enforce this point with great earnest-
ness, and produced such an impression on the minds
of his hearers, that next Sabbath, almost every person
had assembled by the time he ascended the pulpit.
"A very common cause of late attendance, espe-
cially with the fair sex, is the time employed in dress-
ing. Herbert has some lines so applicable to this
sort of apology, that every lady would do well to have
them written in letters of gold, and suspended over
her toilet, that they might be present before her eyes.
"To be dressed!"

Stay not for the other pin. Why thou hast lost
A joy for it worth worlds." MONITOR.

A TAX ON INTOXICATING LIQUORS.

[Called for by drunkards themselves.]

On Thursday, says Noah's Advocate, the officers
brought up an old defender, as a confirmed drunkard
and vagabond, one who had been often arrested and
permitted to run loose, upon promise of amendment.
While his commitment to the Penitentiary, for four
months, was making out, he begged to say a few words
and being an intelligent man, he delivered himself in
the following manner:—
"May it please your honor, I am an Englishman
by birth, and have been frequently drunk in old Eng-
land, but never punished for it. I was not in that
country as I am in this, and it arose from the extraor-
dinary price of liquor. Here, in this free and happy
country, as you call it, I can get drunk for three cents;
you have no excise, you have no tax upon liquors,
you sell for three cents that which in England would
cost a shilling sterling; you throw temptation in the
way of a poor devil, he yields to the infirmity of his
nature, and you then lock him up in prison for four
months. I am an honest man, though I do get drunk,
and the Scripture says, 'an honest man is the noblest
work of God,' but when these words were written
America was not discovered, for you tempt us to sin,
and then punish us for sinning.
"You can fly to arms to preserve your liberties, you
can shed your blood in defence of your country, yet
you cannot prevent the awful excess of drunkards.
You want moral courage to adopt the only and the
sure remedy, which is to lay a tax upon spirituous li-
quors so as to place them out of the reach of the poor
and laboring classes, who will then be as sober of
compulsion as they are now drunken upon attraction."
So saying, with a profound bow he walked off, in
custody of the officer.

AMERICAN EDUCATION SOCIETY.

Receipts into the Treasury in March.

W. Urquhart, Esq. Waynesboro, Geo.	\$18 50
Female friend, Gloucester, Ms.	2 00
J. Eldry, jr. collected in charity box,	1 60
Friend, Leominster, Ms.	2 00
Do. Westminster, Ms.	1 00
Calvin Barber, Simsbury, Conn.	2 00
Concert Prayer, Dunstable, Ms.	10 18
In a letter signed "Unitarian,"	50 00
Female Friends So. Marietta, Ohio,	13 00
Monthly Concert, Rindge, N.H.	13 00
Sarah Leonard, Stoughton, Ms.	1 31
A. Mans.	20 00
Rev. E. W. Dwight, Richmond, Ms.	20 00
Friend, Brookline, Ms. avails of a potatoe	5 00
patch, by N. Willis	5 00
A Man aged and infirm, Alstead, N. H. by do.	5 00
Annual Subscribers.	
J. Postlethwait, Esq. Natchez,	20 00
Augusta Foreman, do.	13 00
Ezra Haskell, Boston,	5 00
J. Coveley, do.	5 00
Edward Phillips, do.	10 00
Geo. G. Homer, do.	30 00
Henry Homes, do.	100 00

Life Subscribers.
The three following were made life members
by the Female Ed. Soc. of Boston & vicinity, viz.
Jeremiah Everts, Esq. Boston, \$100
Rev. Rufus Anderson, do. 40
Rev. Prince Hawes, do. 40—180 00
Rev. Robert Glenn, Jonesborough, East Ten-
nessee, from several Ladies of his congregation, 40 00
A. P. CLEVELAND, Treasurer, No. 6, }
Water Street, a few doors east of the } \$368 59
Post Office.

I would beg permission, through the medium of your
excellent Recorder & Telegraph, thankfully to ac-
knowledge the receipt of Forty Dollars, a generous
donation by the Ladies of the Congregational Church
and Society of this town for the purpose of constitu-
ing the subscriber a life member of the American Edu-
cation Society.
ROBINSON SMILEY.
Springfield, Vt. March 28th.

Prayer.—A gentleman conversing with his friend
respecting the exercises of his own mind, before and
after conversion, observed that there was a great dif-
ference as to the objects of prayer: "When I was,
(said he) only a nominal Christian, I used to pray to
my family—if any strangers were present I prayed
to them—when I was alone I prayed to myself—
But since I have been renewed by divine grace, in all
my prayers I PRAY TO GOD."

LEGENDS.

The Lutherans of Germany are not free from the
disposition, common among their Catholic neighbors,
to believe in legends. The Quarterly Review says:—
"A room is pointed out in the ruins of the Wart-
burg, anciently the residence of the Electors of Sax-
ony, in which Luther completed his translation of the
Bible, in spite of incessant interruption from the devil
in the shape of a blue-bottle fly; and the ink which
escaped from the blue-ink of the great Reformer, when
in a fit of passion he discharged it at this buzzing Bee-
zebub, is still pointed out by the devout, in all the con-
fidence of strong faith."

PREDICTION OF COLUMBUS.

In one of the letters which Columbus wrote to the
King of Spain from the fleet, then lying before Jama-
ica, he has the following remarkable passage: "The
wealth that I have discovered, will rouse mankind to
pillage and violence, and will revenge the wrongs that
I have suffered—The Spanish nation itself will, per-
haps, suffer one day from the crimes that its malignity,
its ingratitude and its envy, are now committing."

Expenses of Royalty.—The funeral of the late
King of France is said to have cost the nation about
\$400,000. This sum would pay the salary of the Presi-
dent of the United States for sixteen years.

It is said the Pope has addressed letters to all the arch-
bishops and bishops of S. America, commanding them to
preach incessantly the necessity of submitting to the
mother country.
The clergy of Rome consist of nineteen cardinals,
twenty-seven bishops, 1,150 priests, 1,532 monks,
1,464 nuns, and 332 seminarists. The population of
Rome, with the exception of the Jews, consisted, in
1821, of 146,000 souls.

How to extract meat from the wind-pipe.—Mr.
James Ogden, in a late Liverpool paper, in noticing
an account of a man losing his life from a piece of
meat being accidentally fastened in the trachea or wind-
pipe, cautions the public against the fashionable folly of
talking and eating at the same time, and adds: "But, af-
ter the beef was so fastened in that situation, the man's
life might have been saved, by the simplest means.
No crooked wires, or curved instruments whatever,
could be of any service. The patient either sitting or
standing, an attendant should have inserted one thumb
into one nostril, so as, by that nostril, to prevent the
escape of wind; and with the pipe of a pair of bellows
introduced into the other nostril, and the parts so pre-
sented as to prevent the escape of wind by that orifice;
one short, sudden, strong puff would have remedied the
case in an instant."

A Society, Auxiliary to the African Colonization
Society, has been formed at St. Louis, in the State of
Missouri.
The distance which Gen. Lafayette will perform from
Washington City to Boston, in his route through the
Southern and Western States, is calculated at 5246
miles—2610 by water and 2636 by land. The time
to perform this journey the General has put down at 160
days.

Effects of an earthquake.—Before the earthquake
of 1687, wheat yielded abundantly in some places on
the coast of Peru, but since that time no wheat will
grow on the coast. Rice on the contrary yields a
great return.

OBITUARY.

DIED, in Hanover, N. H. on the 8th inst. Mrs.
SARAH, wife of Mr. Richard Lang, aged 70.
In the death of Mrs. Lang, her family, the church,
& the community, sustain a much greater loss, than a
mere transient acquaintance with her would lead one to
imagine. Many who supposed they knew her, and
highly venerated her character, had formed their opin-
ion from her dignified reserve in conversation, her
graceful deportment, and her unexceptionable conduct
on all occasions in which she was called to act. But in
this estimate, it is believed that her chief excellen-
cies were generally overlooked. She was too mod-
est, diffident, and retiring in her disposition, to ob-
trude herself, or any of her virtues, upon the notice of
the world;—and was therefore to a considerable de-
gree, unknown, no less as a Christian, than as a wife,
a mother, and a friend; except to those who had the
fullest opportunity to observe her in her own domestic
circle. And did the writer of this notice approve of
panegyrics on the dead, it would be pleasant to seize
the occasion which the removal of so much moral worth
is believed to furnish. But it is of little consequence
to the bereaved family, and still less to her, that the
world should be a witness of the mournful pleasure
with which they will dwell on her memory. It is
however due to her character to remark, that, such
true dignity of mind and manners, associated with humil-
ity and piety, and that constitutional modesty, which for-
bids display, will not be wholly unknown, nor fail
of that esteem and affection, which when ardent, is
generally sought in vain. Her memory will be
blessed. [Communicated.]

LITERARY & SCIENTIFIC.

ECLECTIC REVIEW.

The Eclectic Review for March has the following
articles: Sismondi's View of the Literature of the South
of Europe; Imaginary Conversations of Literary
Men & Statesmen;—Cochrane's Journey through Rus-
sia and Tartary;—Boothroyd's New Family Bible and
Improved Version;—Epidemic Fever;—Hopkins' Ad-
dress to the Young; Cabinet of Foreign Voyages and
Travels;—Memoirs of Painting;—Church of Rome.

EDINBURGH REVIEW.

The 82nd number of the Edinburgh Review, which
has just come to hand, contains articles on the follow-
ing subjects:—Theodore, a Domestic Tale, with other
Poems, by Thomas Campbell;—Memoir of the
Court of Louis XIV.;—Plans for the Government and
Liberal Instruction of Boys in large Numbers, drawn
from experience;—Journal of a residence in Ashantee;
Substance of a speech of the Rt. Hon. C. Grant, &c.
—Court of Chancery; Ellis' Letters, illustrative of
English History;—Criminal Law of Scotland;—West
India Slavery;—Remarks on the cultivation and
growth of Coffee in Hayti;—History of St. Domingo;
—Education of the people.

QUAKER PUBLICATIONS.

It appears from a statement in the Christian Exam-
iner, that the number of volumes of different works
published by the Quakers, previously to A. D. 1715,
which embraced a period of only about seventy years,
was four thousand two hundred and sixty nine. Each
edition of those works contained, we are told, about
one thousand copies on an average, making in the whole
about four millions two hundred and sixty nine thou-
sand volumes and tracts, sent forth by the Society in
that short period. Twelve thousand copies of Bar-
clay's Apology were published in one edition, and
ten thousand of them were distributed gratis. [Chr. Reg.]

NEW-YORK COLLEGES.

By the report of the Comptroller, in obedience to a
resolution of the Senate, it appears that the sums of
money and other appropriations to the several col-
leges have been as follows. The appropriations to the
Colleges, have been chiefly made by lotteries; and the
amount yet to be raised, in such cases is stated below.
Columbia College, N. York, \$54,755, & the
Botanic Garden purchased at \$70,000. \$124,755
College of Physicians and Surgeons, N. York,
(amount to be raised, \$33,588.) 69,600
Union College, Schenectady \$374,000, and ten
lots in the military tract, containing 5,500
acres. (amount to be raised, \$215,908.) 374,000
Hamilton College, (amount to be raised,
\$35,566.) 100,800
College of Physicians and Surgeons in the
Western District, 15,000

AMHERST COLLEGE.

The Trustees of Amherst College held their first
meeting on the 12th inst. and made the following ap-
pointments to constitute the Faculty for instruction
and government under the recent charter, viz:—
Rev. HEMAN HUMPHREY, D.D. President, and
Professor of Theology and Intellectual Philosophy.
Rev. NATHAN W. FISK, A. M. of Weston, Pro-
fessor of Greek Language and Belles Lettres.

Rev. JASPER ADAMS, A. M. of Charleston, S. C.
(late Professor in Brown University,) Professor of
Mathematics and Natural Philosophy.
Rev. SOLOMON PECK, A. M. of Providence, R. I.
Professor of Hebrew and Latin Languages.

Rev. JONAS KING, (now in Palestine,) Professor of
Oriental Literature.
SAMUEL M. WORCESTER, A. B. of Salem, Pro-
fessor of Rhetoric and Oratory.

JACOB ABBOTT, Jr. A. M. of Brunswick, Me.
Associate Professor of Mathematics and Professor
of Chemistry.

From the ample means of instruction thus promptly
provided, it seems that the spirit of enterprise which
has characterized the founders and guardians of the In-
stitution is not diminished by the grant of a College
Charter.
Host. Gaz.

LANGUAGES.

M. Adelung, in a learned and scientific work, de-
clares there are 3064 different languages in use in the
different parts of the world. It arranges them as fol-
lows: Asiatic 937, European 587, African 276, and
American 1264!

CURIOUS MEDAL.

The Salem Gazette mentions that a curious medal
has been recently brought from Antwerp by Capt.
West, and deposited in the Salem East India Museum.

"It appears to have been struck by the Protestants,
at the period of Luther's reformation, in order to ridi-
cule the Catholics; and it displays the feelings of the
age in a manner that we should expect during the an-
timosities of the two parties.

"One side is the head of the Pope, with his
triple crown, which being turned upside down changes
into the head of Satan, and is encircled with an in-
scription of the following import:—"A perverted
Church bears the likeness of Satan."
"The other side presents the head of a Pope, or a
Cardinal; but being reversed is turned into a fool's
head, decorated with the common fool's cap and bells;
this side has the legend—"The Wise are sometimes
Fools." The medal is known in the Netherlands by
the popular name of *The Fool's Medal*."

A gentleman in New-York has offered a premium
of fifty dollars for the best essay on "The importance
of the Sabbath, considered merely as a civil in-
stitution," to be sent, post paid, with the name under
sent, to the editors of the Observer.—The judges are
Chancellor Kent, the Rev. Dr. Mathews, and W. W.
Woolsey, Esq.

Law and Music.—The French boast of having turned
their Code *Napoleon* into verse; but a German has
achieved something much more wonderful.—He has
not only versified, but set to music the whole Justin-
ian Code of Law; and, what is more absurd, it is writ-
ten with a serious view. The title of this nonsensical pro-
duction is, *Romisch Juristisches Gesangbuch*. Leip-
zig, 1824. Every particular chapter in the code is set
to a popular melody; for instance, the rights of persons,
to "Life let us cherish," &c.—*Harmonicon* for Janu-
ary.

Jungle Grass.—Col. Forest, in his tour along the
Ganges, states that he once entered a Jungle standing
on the bank of an elephant, in which position his head
was 19 feet above the ground; and that he found the
grass around him from 3 to 6 feet higher than his head!
The stalks were an inch and a half in diameter.
Hamp. Gaz.

THE THAMES TUNNEL.

This novel undertaking was begun on the second of
March. The Tunnel will be open between 45 and 65
feet below high water mark, and carried through the
blue clay, of which there will be from 10 to 14 feet on
top of the brick work, in the deepest part of the river.
The shaft now preparing is intended for foot passengers.
The larger descent for carriages, which is to be of about
200 feet diameter, will not be begun till the Tunnel is
carried to a certain extent under the river. The spot
on which the operations are commenced is Eastward
of Rotherhithe Church, on the South side of Rother-
hithe street.

TELESCOPE BROKEN BY A CAT.
The celebrated Mannheim Telescope, the masterpiece
of the famous Späiger, a Hungarian optician, was de-
stroyed in a most singular manner. A servant of the
observatory having taken out the glasses to clean them,
put them in again, without observing that a cat had crept
into the tube. At night the animal being alarmed at
the strong powers of the lunar rays, endeavored to es-
cape; but the effort threw down the instrument, which,
falling to the ground from the top of the tower, was
broken to pieces.

SABBATH SCHOOL BOOKS.

INCOLN & EDMANDS, No. 59 Washington
street, have for sale an extensive assortment
of cheap books for Sabbath Schools among which are
the following:

Lincoln's Scripture Questions, a new and handsome
edition from stereotype Plates, with the answers from
Scripture annexed.—Price 8 dols. per hundred.
Cummings' Questions on the New-Testament, 3,75 doz
McDowell's Bible Questions, 3 dols. per dozen.
Dr. Baldwin's Catechism, 60 cents per dozen.
Baptist Catechism, 60 cents per dozen.
Dr. Watt's Catechism, 2 dols. per hundred.
Evangelical Catechism, 1,20 per hundred.
Wilbur's Biblical Catechism, 3,25 per dozen.
Emerson's Evangelical Primer, 7,75 per hundred.

Books for Rewards.
The Two Brothers, a very interesting narrative, by Mr.
Campbell, 25 cents single.

Gilpin's Monument of Parental Affection, 25 cents.
Janeway's Tokens for Children, 25 cents.
Divine Breathings, 25 cents.
My Friend's Family, 31 cents.
Osage Captive, 37 cents.
Bible Boy, 3 dols. per hundred. Ellen, 3 dols. hun.
Books at 12 and a half cents, 8 dols. per hundred.
Friendly Instructor, in Familiar Dialogues, recommend-
ed by Dr. Doddridge.

Worlds Displayed.
Christianism of Nature. Hedge of Thorns.
Christian Pilgrim, abridged from Pilgrim's Progress.
Pleasures of Piety in Youth.

Scripture History, with numerous cuts.
Jessy Allan. African Prince.
Fenelon's Reflections for every day in the month.
Shepherd of Salisbury Plain, by Miss More.

Books at 6 and a quarter cents, 4 dols. 50 cts. hun.
Sunday School Teacher's Monitor.
Erland Boy. Life of Catherine Haldane.
Little Henry and his Bear. Juvenile Piety.

The Orphan Boy and Castles.
Barbauld's Hymns. Hymns for Infant Minds a new
and fine edition.
Books at 4 cents, 2 dols. 50 cents per hundred.

The Happy Waterman.
Choice Emblems. Watt's Divine Songs.
New-Testament Stories. Gooseberry Bush.
Little George and his Penny.

Books at 3 cents, 2 dols. per hundred.
Pleasing Traits in Children.
Poetical Selection.
Doddridge's Principles of the Christian Religion in
Verse. Present for Sabbath Schools.

Books at 1 dollar per hundred.
Sorrows of Yamba. Filial Intrepidity.
Poems for Little Children. Early piety.

Sunday School Teacher's Guide, describing the qual-
ifications and duties of Teachers in the important and
useful institution of Sabbath Schools. 25 cents.
Rewards of Merit, to be given the children in token
of approbation.
Tickets for punctual attendance and good behavior,
and Class Papers. Hymns and Prayers on sheets.

OLD ACCOUNTS.

BY permission of the late Post-Office In-
spector, will receive their Bills in the pro-
cessary should be settled up to the time of
Union of the Recorder & Telegraph. It is
amount he owes the first opportunity
April 15, 1825.

MIDDLESEX BIBLE SOCIETY.

NOTICE is hereby given, that the Annual
Meeting of the Middlesex Bible Society will be held
Wednesday April 27th inst. at the Hotel in Market
The Directors will meet at 9 o'clock, and the Society
at 11 o'clock, A. M. In the afternoon, a Sermon
will be delivered in the Rev. Mr. Bigelow's Meeting-
house by the Rev. Mr. Davis, of South Reading, and
lection taken for the benefit of the Society's funds.
Per order, SAMUEL SEWALL, Sec. Socy.
April 9, 1825.

FEMALE CLASSICAL SEMINARY.

THE Summer term of this Institution will be
commenced on Monday May 2nd. The Pro-
fessors have enlarged and systematized his plan, and
published it in a small pamphlet, which may be procured
by calling, or by addressing a line to him at West-
chester. A few more young ladies may obtain admis-
sion to the Seminary by an early application.

B. F. FARNSWORTH, Principal.
Worcester, April 8th 1825.

BROWN'S CONCORDANCE.

DIAMOND Edition, printed in London, and
sold by MUNRO & FRANCIS, No. 128 New-
ington-Gate, at the low price of 75 cents. The
Grove's Pocket Dictionary of the Holy Bible, a
most useful and valuable work, in two volumes, is
very useful in every family where the Bible is read.
The price is remarkably low.

CHRISTIAN COMMUNION.

A Sermon by Justin Edwards, Pastor of the
Church, Andover.—Third edition enlarged, and
published by M. Newman, and for sale by C. M.
Hilliard and Co. and by S. T. Armstrong, Esq.
Remains, and an Abridgement, recently published by
Appendix selected from different authors, by H.
Dagget, A. M. Principal of the Foreign Mission
Andover, April 11th, 1825.

NOTICE.

THE connexion in the Printing and Book-
business heretofore subsisting between the
publishers, is this day dissolved by mutual consent.
Persons who are indebted, are requested to make im-
mediate payment; and all persons who have demands
requested to present them for adjustment to-day.

SAMUEL T. ARMSTRONG,
CROCKER & BREWSTER.